THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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Thoughts, on the Commencement of the Year.

The year which has terminated—how rapid has been its flight.—When we look back upon it, it recedes from our gaze with the swift flight of the eagle—with the velocity of a post. Such as retrospection exhibits, it is the whole life of man. It fleets away like a tale that is told—its sound is heard for a moment and it dies away upon the ear. How true was the declaration of the unrivalled apostle—this I say, brethren, the time is short, and how excellent the counsels of comparative indifference to sublunary interests which he based upon it. If any thing can impress the mind with the vanity of earth, it is the transient nature of the life that now is. If any thing disrobe visible things of their seductive habiliments—it is the brevity of the tenure by which they are held. No season can be more propitious than that which stands at the end and the beginning of a year, to awaken reflections connected with the insignificance of earth considered in itself—and to direct our meditations to a future state. Another year has told its tale—and swelled our account on the records of heaven—furnished materials to add to our woe, or to augment our joy. Its unchecked, its most rapid disappearance is emblematic of what still is before us. The other years—if years are to be ours, which yet are before us—shall vanish like this—fleet hastily away "like the empty fabric of a vision"—but will leave behind them more durable results.

It is in view of this, that it devolves on the wise to abate their ardour in the pursuits of this life, and to fix their affections strongly on the things to come. This is not our rest. The stream that carries us forward—will soon throw us on a shore far distant—from which we shall not return. It is a land seen, though far off, through the telescope of the Gospel—luxuriant and beautiful—desirable as the everlasting residence of man. Whilst between us and it, the distance is

every hour diminishing, and the revolution of years admonishes us of it—how powerful should be its influence and how ready should we be withdrawing increasingly our hearts from this world to open them fully to the influences of that. Here may we raise our memorial of gratitude to heaven. Here may we call upon all that is within us, to magnify the name of Him, who has watched over and blessed us, as individuals, as a church, and as a nation. Here may we raise monuments of praise to Him who has never and can never forget His Zion, who smiles on His people, and their feeble exertions, and who has made even in the midst of the fold of our church, a little one to become a thousand—who has raised up amongst us and most signally blessed a school of the Prophets. With our gratitude and our joy, let us combine resolutions to renew our strength, and to labour whilst it is day, to work out our salvation and to advance the kingdom of our Redeemer. P. A.

Private Responsibility in the Church.

Why is it, Mr. Editor, that we see among us so little private concern for the interests of our church; and that generally our members consider themselves so entirely freed from all personal responsibility; in all cases acting as though the growing interests and wants of our Zion could be provided for, independent of any effort on their part. So far as the fact itself is concerned you must agree with me. It must be confessed with shame and grief that these things are so; and that daily in this way, an influence, the most discouraging and destructive, is exerted against the church by its own members, on whose efforts alone, with the blessing of God, it is dependant for support: and that in this fact alone we are furnished with a full disclosure of the secret, why, whilst so many efforts are making and so much accomplished for the glory of God around us, in our Lutheran Zion we are almost stationary. Whilst therefore we may differ much as to the causes of this unhappy state of Christian feeling among us, and which have impressed us with the belief that, as private members of the church we are not personally concerned in the promotion of its interests, as to the reality of this state of feeling, we must all yield our reluctant assent. That in general it does arise from either an honest error, or a want of information on our part, as to the demands of the church upon members individually, and not from any sinful motive, we are persuaded. With a large district of our church, and a great many of its members we are personally acquainted; and in our intercourse and conversation with them upon this subject, we have invariably found this to be the case. They,

have at once confessed the facts themselves, and acknowledged that in this respect they had never felt any personal responsibility. That in their own congregation they felt bound, to aid in providing; that they had church service and the ordinances regularly administered—that a sufficient support for their pastor was provided for, and that the members lived in the use of the means of grace which they enjoyed; as well as privately, by all possible means among themselves, to advance the cause of the Redeemer and of genuine piety by social meetings for prayer, reading of the Scriptures, and occasional exhortation so often as an opportunity afforded. Not to do this, they feel would be an unpardonable neglect of duty and highly criminal in the sight of God; for they are aware that if in these things they, the members of the church are not personally concerned, what difference is there between themselves and the world—But about our congregations generally, the standard of piety and Christian effort among them, and the whole state of the church abroad they confess they know nothing either about its prosperity or its wants; thinking that this was a matter to be left to our ministers alone, and that other parts of the church must be necessarily doing as well as our own. The general impression therefore that the general affairs of the church must be left to the clergy alone, and that members have no personal concern further than the congregations with which they are connected, is we are persuaded one of the prominent causes why so little private responsibility is felt and so little private effort made to advance the interests of the church of which they are members. But beside the above, it is further supposed by many of our members, that ministers only can be concerned in this matter, that they only can know the wants of the church, and that it is to them that every part of the church looks for counsel and assistance. But how are ministers to satisfy these increased demands, and send aid to those destitute portions, which are constantly praying, "come over and help us," when their labour is already so much divided as to operate greatly against their usefulness. And if our pious fathers will consecrate none of their sons to the holy office of the ministry, nor provide for their introduction into the same: If they will make no provisions for the support of indigent young men of piety who are willing to devote themselves to the church, and for ministerial education in general; and if they will not aid in supporting the Gospel in those destitute places where it is prayed for and should be sent—How can ministers do it; who already have upon them so much more than they can faithfully do, and who besides, are often so much straightened in their circumstances as frequently to be compelled to deny relief to the suffering poor and afflicted who daily knock at their doors. It is not the custom of ministers of our church to complain, nor to ask any thing beyond a bare

support. But it is time to complain—it is time to let the truth be known that the efforts of the Pastor alone however great, can neither save the church, nor free its members from personal obligations. We are no less under obligations, as private members, to do all we can for the Saviour and his church, than our Pastor; and at the judgment day we fear it will be a very lame and pitiable apology, when asked what we have done with our talent and for the prosperity of Zion, to say "that this I supposed was the care and concern of my minister, and not mine." But ah the response will be, "cast ye the unprofitable servant into utter darkness, there shall be weeping and gnashing of teeth." But doubtless the most important cause is the want of information respecting the situation and wants of our church. It is surely to be regretted that we know so little about the condition and necessities of the church of which we are members. Was our information here such as it ought to be, soon, soon a different spirit would be seen amongst us—Oh did we know the extent of our church which is totally destitute, or but partially supplied—did we hear the calls, for help and for church ordinances which daily are brought to the ears of our ministers. Did we but bear in mind, that at this time the addition of even one hundred Pastors would not be enough to supply the demand of the church, independent of missions among the destitute without the limits of the church, and that now as many more ought to be employed as missionaries at home, to keep pace with our increasing population; and that in view of these facts nothing is comparatively doing—that we are almost stationary for want of means to advance—that instead of three or four Seminaries for ministerial education, which the extent of our church would require, we have but the one and that only in its infancy, without any thing like adequate means provided for its support and that for the above mentioned number of ministers now wanted, we have in our Seminary altogether not more than twenty-three or four, and some of these will not finish their studies yet for four years to come. Such is our condition, such some facts respecting our Zion and our necessities—such is the state of things over which our pious ministers must mourn, especially when they see such perfect apathy and indifference on the part of their members, and find so few ready to "go up with them to the help of the mighty." But we trust a brighter day is beginning to dawn upon us—efforts are beginning to be made, and we do hope and pray that soon the church may be so roused and concerned, that a spirit of mighty enquiry may be excited, and every individual member feel that private responsibility, which his connection with the church imposes upon him. We have wished, Mr. Editor, by these remarks, merely to call the attention of your readers to this im-

portant subject, and hope that some one of your correspondents will take it in hand and do it that justice which its importance demands; and not drop it, till every individual member among us be awakened to a conviction of his sin in this respect, and to the obligations, especially in the present state of the church, he is under to increased activity in the cause of our Zion. S. E. R.

Something for the Heart, &c.

(*Continued from page* 231.)

Sec. 16. There is but *one* true Religion, and that is the Christian.—From Adam unto Christ the Jewish religion claimed the preeminence, as with the promise of a Saviour, it took its rise in Paradise. To speak more precisely, it was the Divine *introduction* to the only true religion, the re-union of man with God by Christ. This introduction, which God uninterruptedly continued to prove as *his* work by the patriarchal economy, by the Mosaic law, by the whole levitical worship and by the prophets until the coming of Christ, was in itself already a glorious work, for it continued to animate men with the sure hope that a Redeemer from sin and its consequences *would* come. The whole was a lasting inuendo of Him, a refreshing shadow of Him, a reviving dawn of His advent, a type of what He would be, do and accomplish. Nothing could quiet, comfort and bless the human heart, but a believing prospective view of Christ, who was then *coming*, in whom the saints of the Old Covenant trusted as though he were already come. But the whole of this introduction plainly and feelingly discovered itself to be *but* an introduction, that Christ must personally come, labor, and accomplish His work, and that without Him and His sufferings no actual reunion of man with God could ever be expected to take place. The incarnation of the only begotten Son of God at the appointed hour, solemnly closed this introduction. The great work itself was ushered in. Christ rent asunder the veil between God and man. By Himself He reconciled sinners with God. By Him the possibility of a substantial and everlasting re-union of man with God, together with all the means necessary for its accomplishment, was fully manifested, and every obstacle, hitherto in appearance insurmountable, completely removed.

Thus was the Christian religion founded and established, as the *only true* religion that is to last forever. How consoling the thought to every human being that there is *but one*, and that therefore we poor, weak, short-sighted creatures need not *select* one from among several, in doing which we may so easily be mistaken.

Sec. 17. *One* Religion and *many* religious denominations do not militate against, but are in perfect union with each other. Methinks this subject somewhat resembles a man's putting one and the same costly spice into many different vessels; in the one it is less mixed with dust, ashes, sand and the like ingredients; in the other more; the purer however the better. But the vessels are of very different forms and sizes and of various colours; some beautifully japanned, others indifferently so, some not all; some ornamented with beautiful flowers; others with such as are less handsome; some without any whatsoever. When therefore pre-eminence becomes the subject of dispute between different denominations, it appears to me as silly as the supposition that these vessels of spice should ever enter into a dispute about their relative beauty. Yet beauty is a non-essential in their case. They all belong to one and the same Lord—they are all in his house, all under his care, and the *spice* they contain, is what chiefly renders them valuable, I mean the substance of the one only and true religion, the re-union of man with God by Jesus Christ. A denomination not having *this* for its *main object*, towards which all things tend and strive as their common centre, has no religion at all, how gorgeous soever its exterior.

If therefore we are freed from prejudices, or suffer ourselves to be freed from them as we would of scales, that obscured our vision, we shall cordially cherish a forbearing temper and a tolerating spirit. We cheerfully leave the vessels in their place and condition in which we find them and only enquire for the spice. Wheresoever we find *that*, we are rejoiced and bless God for the discovery. On finding many things, which an unbiassed judgment must learn us to consider as dust, ashes and sand, we regret it, but yet this thought comforts us: The Lord of the spice will in due season remove every ingredient that is foreign to or even covers and disfigures the spice; the spice itself will remain.—The hour will finally come when the Lord will break all the vessels and commingle the spice of all, when it will fully appear that it was of the same kind in all. In other words: true Christians in the various Christian denominations, will, when Christ shall abolish the latter, at His behest all associate together and will then discover that they all had one and the same main object in view, viz: their re-union with God by Christ, as the only true religion.

The simile may to some appear defective; yet in my humble opinion it tends at least to illustrate the subject. A representation of this kind conveys a pleasing sensation to a philanthropic mind, desirous not to underrate, judge, reject, despise, far less to hate any of its fellowmen, and encourages the believer sincerely to love and esteem all Christians in every denomination, that wish to come to God through Christ our Saviour. (*To be continued.*)

Religious Experience.

Under this head, the following original remarks, appeared lately, in the "Lutheran Magazine." They are so much in point, so clear and conclusive, that (in our opinion) too extensive a circulation, cannot be given them. We recommend to our readers, an attentive and unbiassed perusal.

"We are aware (says the writer) that this is a critical and delicate subject, which should at all times, be discussed with prudence and moderation. Yet, we trust, that on a topic of such general interest to Christians of all denominations, it will not be deemed presumptuous in us, to offer a few remarks. Some professing Christians are always ready to give us an account of what they call, their Experience in Religion; and we have often lamented, that on so serious and important a subject, people are so liable to be deceived. Far be it from us to say, that all who are in the habit of relating their Religious Experience, and regarding it as a matter of great importance, are under the influence of a spiritual delusion. We believe, in the reality of a spiritual and divine influence upon the soul. We know that by many, this influence is experienced in a manner which affords them strong and irresistible evidence of their conversion to God. But the error here intended to be pointed out, is that of some people who are governed altogether by their feelings without consulting the authority of the word of God. This is often exemplified by Professors of Religion who leave one denomination and join another of different sentiments and views. Without stopping to examine whether such a step is sanctioned by the authority of the Holy Scriptures, they endeavor to justify themselves upon the ground of their Religious Experience. They often tell us that in renouncing the principles of one Church, and adopting those of another, they were influenced altogether by their feelings. Now we do not say that a person should join the communion of any Church, without consulting his feelings, neither do we consider it wrong to change from one denomination to another, when the dictates of conscience and the interests of the soul require it. But we do say that religion does not wholly consist in feeling. We believe that a man may be converted by his feelings, from a Lutheran to a Calvinist, from a Calvinist to a Methodist, and from a Methodist to an Episcopalian, without being once converted by a real and genuine Religious Experience to Jesus Christ. In our opinion, there is nothing more absurd, than for a man to suppose that he has experienced religion, merely because he has changed his denomination,—we consider it one of the most dangerous and fatal

artifices of the Arch Deceiver, to impose on weak and credulous minds.

Religion is a principle, which operates not only on the feelings, but also on the mind. It enlightens the understanding, purifies the affections, and changes the heart. Without this, people may talk much of their experience, their feelings may be excited, and their inclination lead them from one denomination to another, but all their Religion is a dream, and will vanish like an empty delusion.

Some people, who place all their dependence upon their own experience, consider it their duty, in all cases, to follow the direction of their feelings. When we represent to them the duty of examining the Holy Scriptures, and comparing what they have experienced with what God has revealed in His word, they tell us—"Away with such preaching—we want no doctrines—we have the spirit to direct us—you are for religious theories—we for spiritual experience—your discourses are dry and unedifying—they do not call forth the ardent feelings and ravishing thoughts which we derive from our experience." Thus many suffer themselves to be deceived. If they can only have their feelings excited, and their imaginations wrought upon by what they conceive the power of religion, they care not how miserably their understanding may be darkened, and how far they may be alienated from the life of God, through the ignorance that is in them, and the blindness of their hearts.

We often meet with people who, under the influence of religious excitement, put great confidence in dreams. They consider them as supernatural revelations which claim their serious attention and devout consideration. They sometimes imagine, that they hear voices from heaven, declaring their acceptance with God, and communicating some special instructions, which have never been revealed. And so confirmed are they, often, in this delusion, that they cannot be made to listen to any reasonable instructions and advice. They lose their confidence in those who endeavor to convince them of their error; and consider every effort to enlighten their understanding a wicked attempt to deprive them of the comforts of religion, and the joys of salvation. Such persons may be sincere in cherishing their religious impressions—they may have full faith and confidence in what they have thus experienced; but all their Religious Experience is perfectly visionary.—Their rapturous emotions and passionate exclamatious, proceed from an enthusiastic excitement of their feelings. Their spiritual communications and marvellous discoveries are the effect of the deceitful workings of a heated imagination. They cannot be supposed to proceed from a divine source; because all divine communications enlighten the understanding—they convey instruction to the mind, and tend to preserve it from such vain delusions. The Spirit of God leadeth no man into error,

He is a faithful witness of the truth—He testifies of Jesus—urges the influence, and confirms the authority of the Gospel in all his operations. But these visionary enthusiasts refuse to listen to the Gospel—they oppose its influence, and reject its authority—they pretend to be directed by a superior influence—they have received some mysterious communications and unheard-of revelations– which supercede the necessity of Gospel instruction.

Persons of this description are often heard to express much comfort and happiness in believing. They say that their hearts are overwhelmed with joy—a joy unspeakable and full of glory, which they only can realise, who have shared in their experience. They tell us, that they already enjoy a foretaste of heavenly bliss and cannot fail of being admitted into the mansions of everlasting glory. But the moment we enter with them into an examination of the grounds of their hopes, we shall find, that they are deceived by self-righteousness. They are so pure in their own eyes, that they think God cannot cast them off. They are so distinguished in the service of Christ, and have done so many wonderful things in His name, that they are entitled to enter into his kingdom. And if they are told that their hearts are deceitful, and may possibly mislead them, they resent it as an insult offered to their superior sanctity. No one must undertake to address them in the character of sinners. They are the chosen people of God's love—their names are already enrolled with the multitude of Saints, in the Lamb's book of Life; and who dare question their title to eternal salvation, after having been favored with so many supernatural revelations, and wrapped in so many heavenly visions? After having realised such sublime comforts, and experienced such ravishing enjoyments, shall they be reduced to a level with the sinner, who has just commenced the work of his reformation? Such are the thoughts, if not the expressions, of many who are constantly boasting of the joys of their religious experience.

The very manner in which this joy is often manifested, affords the strongest presumptive evidence that it proceeds from an experience entirely vain and delusive For when a sinner is truly converted to God, he feels humbled—he rejoices within himself—he makes no ostentatious display of the change he has experienced—he does not go into the streets nor publish it in the market places—in the consciousness of his utter unworthiness, he prostrates himself in the dust, and gives to God all the glory of his conversion—he boasts not of what he has experienced, for he has experienced nothing whereof to boast—he knows that he is a poor & miserable sinner—that he has forfeited every claim to the goodness of God—that he deserves his eternal wrath—and that,

without his mercy, he must have perished forever; he is convinced that he is subject to the influence of an evil and corrupt nature—that of himself he can do nothing to recommend him to the divine favor. and that for all the good he possesses, he is indebted unto God, who has communicated it as a free gift through the influence of His Holy Spirit. This is what he has experienced—And this experience he manifests, not in enthusiastic reveries and noisy exclamations, but in the calm breathings of his soul, that God may look upon his humble state, and favor him with the continuance of his blessing. When he speaks of his own experience, he will not assume the tone of an enthusiast—he will not break forth in passionate exclamations, and use intemperate expressions, to excite the feelings of his auditors—he will not even enter into detail of particular facts and circumstances, connected with his religious experience, which may be interesting to himself, but unedifying to others But with a heart overflowing with love and gratitude to God, he will give utterance to his feelings, in speaking of the power and efficacy of the Gospel—the wonders of redeeming love, and the unsearchable riches of divine grace. These constitute the sources of his enjoyment With these pleasing realities, his mind is so engaged, that, *forgetting those things which are behind, and reaching forth unto those things which are before, he presses toward the mark for the prize of his calling of God, in Christ Jesus.* He seeks not to establish his own righteousness, by relating all the spiritual conflicts in which he has been engaged—the battles he has fought and the victories he has won. He has experienced his own weakness, and utter insufficiency. And, although through the mercy of God, he has obtained a hope of salvation, the recollection of his past experience, shows him what a poor, dependent, helpless creature he is still. He knows what trials and temptations he has still to encounter, and how easily he may be overcome. He therefore places no confidence in himself. He daily watches over the deceitfulness of his own heart, and prays God to preserve him stedfast to the end.

Hartwick Seminary.

The sincere friends of our Lutheran Zion, have had much joy, in the establishment of the Theological Seminary, by the General Synod. Its prosperity, in every point of view, exceeding their most sanguine expectations, continually cheers their souls, and convinces them, that the Great Head of the Church, is pouring out upon us, abundantly his mercies.

The following report on the Hartwick Seminary, made to our Synod

of New York, at its late sessions, exhibits facts, that cannot fail to interest sincere Lutherans, and to excite them to praise and adore the Lord Jesus, whilst they resolve to "pray without ceasing," that he may awaken many, to enter the one or other of our Seminaries, to prepare themselves, for the Ministry. One hundred at least, are now needed in our Zion.

REPORT.

Six years have elapsed since the passing of the resolution constituting your committee, by which it is made "the official duty of said committee to attend the annual examinations of the students—endeavour to ascertain the actual state of the funds of said Corporation—its annual revenues and expenditures—the situation of the Library—the convenience of the buildings belonging to said Seminary—the number of Professors, and the different branches of Literature in the same.—And also, to devise a general system by which the Theological department may be extended, and thereby the interests of our Church essentially promoted."

Two of the committee (in the absence of the chairman,) attended the examination of the students in the Academical department, on the 26th of August last. This examination was conducted in the presence of a committee appointed by the Trustees of the Institution, and a number of its friends and literary gentlemen. The result was highly satisfactory to your committee, and received the approbation of those who attended. We are also gratified in being enabled to state, that a class was examined in *Natural History*, a new branch, introduced by the Reverend Principal, during the last year. The study is intended to be continued, and it is expected that the class will, in the course of the ensuing year, be considerably increased. The recital of this class excited much interest; and as far as they had progressed, seemed to have acquired an accurate knowledge of the subject.

The funds of the institution are augmenting. Since the first report of your committee on this subject, they have increased about $4000. The revenues at present vary from about $1800 to $1900, annually—and the expenditures amount to about $1500, annually. The expenditures have, since the last year, been considerable more, on account of the salary of an additional Professorship, and therefore the funds cannot be expected to increase so rapidly as heretofore.

The buildings belonging to the Seminary, are, at present, in a good state of repair. There is yet but one edifice for the accommodation of students, and no effectual measures have been taken to erect a chapel, which your committee deems highly necessary. We are happy to state that the number of students, during the last year, has far exceeded that of many years past, so that the revenue arising from tuition alone,

amounts to about $600. From information received from the Rev'd Principal, the conduct of the students generally, has been such as to meet his approbation; and nothing has happened which is calculated to disturb the peace or materially injure the prosperous state of the Institution.

The Seminary is now under the direction of a Principal, who, by virtue of his office, is also Professor of Theology. The Charter granted by the Regents of the University of this State, expressly declares, "that the Principal of the Seminary shall *always* be a Lutheran Minister, of good standing, whose duty it shall be, in addition to the other branches of education to be taught in the Seminary, *to teach candidates for the Gospel Ministry, in the said Seminary*, a regular system of Theology." This duty, made incumbent upon the Rev. Principal, by the Charter of the Institution, has hitherto been faithfully performed, and a number of persons who have received instruction, and finished their Theological studies in said Seminary, have been licensed and ordained Ministers by our Synod, and are now zealously engaged in the cause of their Divine Master, and preaching "Jesus Christ and Him Crucified," and remission of sins through His atoning blood. It is also pleasing to state, that an additional Professorship has been established. The Board of Trustees at their meeting in August, 1827, invited the Rev. George B Miller, to the office of Professor in the Seminary; which invitation he accepted and immediately removed to Hartwick, and entered upon the discharge of his duties. The labors which heretofore devolved upon the Principal alone, are now divided between the two Professors, so that each department receives its proper attention, and the object and interests of the Institution have been already more effectually promoted.

The examination of the students in the Theological department was held on the 27th of August last, in the presence of the Trustees. The number of students at present pursuing Theological studies, is small, compared with that of former years, and wholly insufficient to supply the present wants of our Church. It is sincerely to be regretted that there are so few pious young men in our communion, who feel willing and desirous to devote themselves to the Gospel Ministry, and labour in the vineyard of Christ. But one student applies for license at the present session, and we hesitate not to say, that many more would find sufficient work in our Church, at present so rapidly extending in every direction. The Library belonging to this department, as will be seen by former reports, has increased, and contains at present about 1200 volumes.

JOHN D. LAWYER,
HENRY F. COX.

Members of Zion, listen!

We rejoice that our Missionary societies are increasing, but, in order to encourage, not only those established, but to excite all our churches, without delay to organize societies, for Missionary purposes, we publish the following very interesting letter, which has just come to hand. If the more advanced in age will not engage actively, let them join the Parent society, and transmit to L. Medtart, esq. Frederick, one dollar annually. As will be seen, the young ladies attached to our church in Frederick, have organized an Auxiliary society, and so have the children from 8 to 12 years of age, both of which promise to be very flourishing. Let the Ministers and council-men of the different churches but read this to their children and young people, and the matter will be accomplished.

"*Theological Seminary, Gettysburg, Dec. 10th*, 1828.

REVEREND AND DEAR SIR,

In answer to a letter which our Corresponding Secretary addressed to Brother William Jenkins, of Shelbyville, Tennessee, our Missionary society has received a highly interesting communication, containing an account of the condition of the Lutheran Church in that State. Brother Jenkins writes with the spirit and feeling of a man devoted to the cause of his Master; He has stood alone in the wilderness for a long time, struggling against the current of opposing difficulties, and resisting the torrent of corruption until his hands have become weakened and his health impaired; And now like a sentinel who is unwilling to leave his post until he is relieved, his hands are stretched forth and his voice is lifted up to us for relief. Hoping that a few extracts from his letter would be interesting and profitable to the readers of your Periodical, I have been authorised by the Society to communicate them to you for publication. Yours, &c. H. L. BAUGHER.

Speaking in reference to the general state of the Church in that section of Country, he remarks;

"The congregations of Lutherans over which I am appointed 'Overseer' in the Lord, are situated about 250 miles from the Missionary Station located by the North Carolina Synod, at the junction of the Ohio and Mississippi rivers. Considering the disadvantages and conflicts with which we daily meet, they appear to be in a prosperous condition. At my first arrival here there were 34 communing members and some of them ONLY PROFESSORS. A door of usefulness however was opened in other places where Lutherans resided and attended to; yet now, although much has been done, it would appear to the eye of a

amounts to about $600. From information received from the Rev'd Principal, the conduct of the students generally, has been such as to meet his approbation; and nothing has happened which is calculated to disturb the peace or materially injure the prosperous state of the Institution.

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HENRY F. COX.

Members of Zion, listen!

We rejoice that our Missionary societies are increasing, but, in order to encourage, not only those established, but to excite all our churches, without delay to organize societies, for Missionary purposes, we publish the following very interesting letter, which has just come to hand. If the more advanced in age will not engage actively, let them join the Parent society, and transmit to L. Medtart, esq. Frederick, one dollar annually. As will be seen, the young ladies attached to our church in Frederick, have organized an Auxiliary society, and so have the children from 8 to 12 years of age, both of which promise to be very flourishing. Let the Ministers and council-men of the different churches but read this to their children and young people, and the matter will be accomplished.

"*Theological Seminary, Gettysburg, Dec. 10th*, 1828.

REVEREND AND DEAR SIR,

In answer to a letter which our Corresponding Secretary addressed to Brother William Jenkins, of Shelbyville, Tennessee, our Missionary society has received a highly interesting communication, containing an account of the condition of the Lutheran Church in that State. Brother Jenkins writes with the spirit and feeling of a man devoted to the cause of his Master; He has stood alone in the wilderness for a long time, struggling against the current of opposing difficulties, and resisting the torrent of corruption until his hands have become weakened and his health impaired; And now like a sentinel who is unwilling to leave his post until he is relieved, his hands are stretched forth and his voice is lifted up to us for relief. Hoping that a few extracts from his letter would be interesting and profitable to the readers of your Periodical, I have been authorised by the Society to communicate them to you for publication. Yours, &c. H. L. BAUGHER.

Speaking in reference to the general state of the Church in that section of Country, he remarks;

"The congregations of Lutherans over which I am appointed 'Overseer' in the Lord, are situated about 250 miles from the Missionary Station located by the North Carolina Synod, at the junction of the Ohio and Mississippi rivers. Considering the disadvantages and conflicts with which we daily meet, they appear to be in a prosperous condition. At my first arrival here there were 34 communing members and some of them ONLY PROFESSORS. A door of usefulness however was opened in other places where Lutherans resided and attended to; yet now, although much has been done, it would appear to the eye of a

critical observer that more remains to be done than when I first appeared in this section of the country. The field is still enlarging; almost every day brings me intelligence of some scattered sheep of our fold, who would gladly be administered unto by Lutherans, if they were at hand. The number of Lutherans that are scattered over this end of the State in which I live, cannot be ascertained; this however is certain that several missionaries might be employed, who with the use of prudence and vigilance, in a little time could locate themselves and do much good. There are a number of Lutherans residing in Montgomery county, about 3 days ride from me, who are very desirous to be supplied with the blessings of the gospel."

"There is a large settlement of Lutherans in Clarke county, Indiana, who are very anxious to have the services of a Minister amongst them and no doubt, would give him the means of support immediately. In short, wherever I turn my eyes, the field is opening, yea, already white for the harvest. Oh! that there were only Ministers to supply the necessities of our people, who are scattered over the Western world! They *cry*, they *beg* for help, but there is none to hear their cry or to bring them relief. Oh! that God would raise up and divinely qualify young men, to aid in this mighty work."

In reference to the individual exertions of his congregations, he says

"My congregations are about forming themselves into a Missionary Society, in order to enlist some one or more of the students of our beloved Seminary to labor in Tennessee. There are three young men in my congregations who I expect will connect themselves with the Seminary in 1829."

He concludes with the exhortation: 'Go on, dear brethren, though it be my lot to resign my spirit at the early age of 26, I will rejoice in death that others better qualified are coming to take my place. My health I fear is on the decline; My lungs are injured, and if I do not recover soon, I will have to apply for a *parole during the war* The will of God must be done; Luther is gone to his rest, but his cause, which is the Lord's will prosper.'

"Second Professorship in the Theological Seminary."

We have the pleasure to add to the list of 100 dollar subscribers, for the support of a second Professor in our Theological Seminary, the following names.

Mr. *Isaac Baugher*, Emmittsburg, in this county.
Thaddeus Stevens, esq. Gettysburg, Pa.

The Editor hopes, that among our numerous and wealthy members, this good example will be imitated by a sufficient number, to enable the Directors to call a second Professor during this year.

On the various Divisions of the Decalogue.

No. II.

Mr. Editor.—In our former number, after showing that the divisions of the decalogue are a matter of no practical moment whatever, and that they have always been so regarded by the most enlightened divines of the christian church, we discussed the first and most general of these divisions, namely, that into *Two Tables.* We now proceed to consider its division,

2. *into specific precepts.*

In order that we may be the better enabled to judge of the several classification of precepts which have at various times been adopted, it may not be amiss to examine the decalogue for ourselves and

a] Make a logical analysis of its contents.

A commandment or precept is a sentence which makes complete sense and is couched in imperative language, or, at least, in words expressive of obligation. Now if we carefully peruse the decalogue we shall find in it fifteen such imperative sentences or precepts, viz, 1. Thou shalt have no other Gods before me—2. Thou shalt not make unto thyself any graven image, &c.—3. Thou shalt not bow down thyself to them—4. nor serve (that is, nor shalt thou serve) them—5. Thou shalt not take the name of the Lord thy God in vain—6. Remember the Sabbath-day to keep it holy; that is, Remember to keep the Sabbath-day holy—7. Thou shalt labour six days to do all thy work—8. in it (viz, the Sabbath day) thou shalt do no work &c.—9. Honour thy father and thy mother—10 Thou shalt not kill—11' Thou shalt not commit adultery—12. Thou shalt not steal—13. Thou shalt not bear false witness against thy neighbour—14. Thou shalt not covet thy neighbor's house—15. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. But some of these precepts are merely negative declarations of what is positively asserted in others. Thus the second, third and fourth of these clauses (which we have numbered for the sake of reference and brevity) not only relate to the same subject as the first, but are nothing more than explications of it; and are certainly species included in the generic idea of the first. Thus also do the sixth and eighth, and when viewed in relation to the context, the seventh also, all relate to the sanctification of the sabbath, and the latter two are explanations of the former, and are specific ideas embraced in it. And the fourteenth concerning coveting our neighbour's house, is evidently

included in the latter clause of the fifteenth in which we are forbidden to covet 'any thing that is our neighbor's.'

Thus we find that the decalogue, though it contains fifteen formal commandments, embraces in it only the following nine seperate and distinct precepts, viz. I. Concerning *Idolatry*, including the 1st, 2d, 3d and 4th clauses of the above enumeration;—II. *Taking the name of the Lord in vain*, being the 5th clause;—III. *Observation of the Sabbath*, including the 6th, 7th and 8th clauses;—IV. Honouring Father and Mother, being the 9th clause;—V. Concerning Murder, being the 10th clause;—VI. Concerning Adultery, being the 11th clause;—VII. Concerning Theft, the 12th clause;—VIII. Bearing false witness, the 13th clause;—IX. Coveting any thing that is our neighbour's, embracing the 14th and 15th clauses. That part of the 15th clause which relates to coveting our neighbour's wife, might also with evident propriety be embraced in the 11th clause, concerning Adultery; and indeed it was thus classed by our Saviour, when he came not to destroy the law but to place it in a clearer light, to perfect it.

But the observation is no less true and important than trite, that the Bible was not intended as a text-book to teach men logic or any other species of mere secular philosophy, but as a popular revelation on the subject of religion. And the fact that the decalogue when logically arranged, contains only nine different precepts, and that these are subdivided in the sacred volume into fifteen imperative clauses, affords not the least evidence that they were not originally arranged into ten parts or commandments. Were you called on to examine the division of the laws contained in the Twelve Tables of Rome, and to ascertain what laws were contained in each, you would certainly not expect to accomplish your object by reflecting how in your opinion they *ought* to have been divided, what classification their intrinsic nature would suggest: No. the question is how did the lawgiver divide them; it is a historical question and must be decided by a reference to facts. We pass on therefore to

5] Consider the several divisions which have in different ages actually been adopted

The sacred volume expressly informs us, that the number of precepts as originally divided was *ten*;* as the name decalogue itself implies, it meaning ten words or precepts. Why this particular number was chosen by God we are not told. Various fanciful reasons have been invented to account for this selection; such as that of the Rabbins who say that it had reference to ten Seraphoth or emanations which, they imagine, proceed from the Deity. Some have supposed that this num-

* Deut. iv. 13—x. 4. Exodus xxxiv. 28.

ber was chosen because it completes decimal numeration; and others because it is easily recollected. But although all agree in making ten commandments, different methods have been pursued in accomplishing it.

1. *Some have regarded the preface to the whole decalogue as one of the commandments*, viz, "I am the Lord thy God who brought thee out of the land of Egypt, out of the house of bondage." This was the opinion of the celebrated Jewish commentator Aben Ezra, who flourished in Spain about the 12th century, and of Philo Judæus, whom Jerome and Hesychius seem to follow in reference to this part of the decalogue. But it is evident that this clause, taken by itself, is not a precept. It is neither couched in imperative terms nor does it convey the idea of an obligation; but is the annunciation of the lawgiver, and equally belongs to each successive precept. But in a division of the decalogue, this clause, though equally belonging to each one of the precepts, ought either to be classed with the first commandment because it is so placed in the sacred volume, or it may be separated from it and be prefixed to the entire series as a general preface to the whole.

In connexion with this clause, we will yet make one passing remark. Aben Ezra relates a fanciful notion of some more ancient Jews, that God had only uttered the two clauses, 'I am the Lord thy God,' and 'I the Lord thy God am a jealous God;' for the very cogent reason that in these only the first person is used. But it is sufficient to remark that in every imperative clause of the whole decalogue, God is himself introduced as commanding; and if the third person had ever been used throughout, it would only be one of many similar cases found in scripture and even in profane authors. Thus Lamech says, 'Hear my voice ye wives of Lamech' (*i. e.* my wives) hearken unto my speech.'* Aben Ezra himself, who was by no means an implicit believer in rabinical fictions, records this as the opinion of others, without adding his assent. In our additional communication we shall conclude our remarks on this subject, which has already been expanded beyond our original design.

*Gen. iv. 23. and Jerem. xxxviii 12 latter clause.

For the Lutheran Intelligencer.

In the month of August last, two gentlemen, (members of the Methodist church) the one from New York, and the other from Baltimore, passed through this place on a 'Trip to the West.' They have since returned, and one of them has commenced a series of letters on what he saw and heard during his 'Trip, which are now publishing in 'The Christian Advocate and Journal and Zions Herald,' a religious paper

printed in the city of New York, and edited by 'J. Emory and B. Waugh.' The second letter, dated 'Hagerstown, August—, 1828,' which has appeared in the 'Advocate' of the 7th of December, Vol. III. No. 14: contains much that is not true. Indeed, if the writer had set out with a determination to comprise as many mistatements as he could, in the narrowest possible limits, he could scarcely have accomplished his object more effectually than he has done in one of the paragraphs of this letter.

It is greatly to be lamented that letter-writers, tourists and journalists, do not usually give themselves more pains to obtain *correct* information, before they communicate the result of their observations to the public And it is a source of still keener and more serious regret, that these hasty and ephemeral writers often make remarks that have a bearing on the characters of public men, without the slighte st acquaintance with them; basing their opinions and decisions as to the standing and literary and moral worth of such men, often merely upon a single transient sight of them, or upon the vague and unguarded remarks of a few idlers that lounge about a Hotel. If such tourists would be content to confine their opinions and decisions to the small circle of their own acquaintances, we would not be disposed to find much fault with them. But when they turn Authors and select a respectable and extensively circulated periodical as the medium of proclaiming to the world their crude ideas and hastily collected information; it is then that the evil becomes serious and dangerous, and calls for a prompt resistance in order to remedy and prevent the injury likely to result from their presumption and imprudence.

That the reader may not be kept longer in suspense, and see how far these remarks may be applicable in the present instance, we will here subjoin the paragraph alluded to above.

A Trip to the West.

"We spent a Sabbath at Hagerstown in retirement and quietude; in the morning repaired to the Methodist Sunday School. It is prosperous, and has one hundred scholars. There are several other schools in the town, and all flourishing. We heard a sermon at the Methodist church, and were impressed with the scriptural character and devotional spirit of the preacher.—At night we proceeded to the Lutheran Church; it is a small venerable edifice, built after the old Dutch style; the Congregation was not large, consisting chiefly of ladies, A young man occupied the pulpit, who although he discoursed in English, was evidently a German—From the singularity of his pronunciation and the lowness of his voice, with frequent and long pauses between his paragraphs, I could not correctly understand the sermon. He seemed to preach *memoriter*;

and from what little I caught, it was a moral dissertation upon some of the Christian virtues."

The foregoing is a verbatim extract from the letter referred to, as it has been published in the 'Advocate.' Now that this 'precious morceau' may not be devoured without a 'desert,' that a picture, so finely executed and so exquisitely touched off in all its lights and shades, may not suffer for want of a 'bold relief,' we shall furnish to the reader, the honest and naked truth, leaving the reader to judge whether this journalist has not indeed made a '*Trip*' in Hagerstown, and whether a few more such '*Trips*' would not endanger his reputation for veracity, or at least render very questionable his ability for a competent discharge of the duties of a faithful journalist? We would only yet ask, in how far the letter-writer was justifiable in declaring, that the sermon was barely a 'moral dissertation upon some of the Christian virtues,' when he admits, that on account of the singularity of the preacher's pronunciation and the lowness of his voice, he could not understand him?—or whether the 'good name' of Christ's ministers is of so little value both at home and abroad, that conclusions so dangerous with regard to it, may be deduced from premises so weak? But let the voice of truth be heard:

The Lutheran church in Hagerstown is an uncommonly large structure, measuring upwards of 80 feet in length, and forming nearly a perfect square. It is not built 'after the old Dutch style,' but is quite a modern edifice, with one of the most tasty & splendid pulpits in the country. Few, very few inland towns can boast of so stately and spacious a church. The Congregation is very numerous, and is remarkable for its steady and constant attendance at divine service. The gentleman who occupies the pulpit is of middle age, and although descended of German Ancestors, (which by the by, he is never ashamed boldly to acknowledge) yet he discourses in English with fluency and speaks with great correctness. Strangers have frequently mistaken him for an Englishman, and indeed there is nothing either in his dialect or pronunciation that indicates him to be a German or even acquainted with the German language. As he speaks with extraordinary distinctness and knows well how to modulate his strong & manly voice, he is perfectly understood in the remotest cornersof the spacious building. He never tires his hearers with long and frequent pauses, and as he is not in the habit of preaching *memoriter*, his feelings and ideas flow without restraint. His sermons are nothing less than moral dissertations on Christian virtues;' if any one quality of them be more prominent than all others, I would unhesitatingly pronounce it to be their truly evangelical and deeply spiritual character.

A member of the Lutheran Church in Hagerstown.

N. B. On the evening of the Sabbath, which the aforementioned letter-writer passed in Hagerstown, the Lutheran Church was not opened at all—there was no service performed in it. *Ibid.*

Hagerstown, Md. Dec. 10 1828.

The above communication was sent to the press accompanied by a few remarks by us. But just before they were taken in hand, by the compositor, the Christian Advocate, &c. was received containing the following explanation, which to us is gratifying. We stated that the Editors of the Christian Advocate would no doubt correct the mistatement, as they have upon more than one occasion, expressed themselves in the most friendly terms, of our Lutheran Zion, and that they desired to cultivate the most friendly feelings towards us, Their prompt attention to (we presume) a similar communication to that above, will be satisfactory evidence to all, that they are unwilling to wound any of us in the slightest degree.

We should therefore have withdrawn from the compositor the communication by a Lutheran of Hagerstown, but that it was already in type, and as we deem it our duty to put on their guard, all who write for periodicals, lest by inadvertency they frustrate the design of religious publications. In the present case, we are compelled to censure the author of 'A Trip to the West' be he who he may. He must be some rash youth; and as, many others before him, feel anxious to read something of his own production, no matter whether it wound others or not. We should rejoice if we could say any thing in extenuation of his *Mistake*, but really, we cannot. Surely, there are some persons in Hagerstown, who can speak English, from whom he could have obtained correct information! We hope for the future he will first become master of his subject and then publish his remarks upon it. The Lutherans, do not ask of him, to write in their praise, nor to render their ministers popular, but they do think it unkind, that he should with so little ceremony, speak disrespectfully of any one, and hold him forth as a mere lecturer on morality, when it is an incontrovertible fact, that Lutherans require, that their Ministers preach the *truth* and the *whole truth*, as it is in Christ Jesus.

We have (say the Editors of the Christian Advocate) received a communicatton from 'A Member of the Lutheran Church in Hagerstown,' [Md.] containing some pretty severe animadversions on the remarks of the author of 'A Trip to the West,' in relation to the Lutheran church in that place. The information which we have received from one of the publishers of this paper, [once a resident in Hagerstown,] coincides with the statement on this subject in the communication above named. The Lutheran church in Hagerstown is not a

small edifice, nor built after the old Dutch style, but is a very large structure, more than eighty feet in length, and nearly square. Very few inland towns possess so noble and spacious a house of worship; and the congregation is also very numerous, and remarkable for its steady and constant attendance.

We are fully convinced that our correspondent, the author of 'A Trip to the West,' mistook the denomination to which the church belonged, in which he worshipped on the evening of his passing through Hagerstown, and that it was neither the Lutheran church in which he attended, nor the Lutheran minister whom he heard. We are equally well convinced, however, that the error was a *mistake*, and not the result of design nor of any unfriendly feeling whatever towards our brethren of the Lutheran denomination.

We entirely agree with our last correspondent in regard to the caution which ought to be observed by tourists and journalists.

Circulation of the Bible in Mexico.

Notice was taken of the great extent to which the British and Foreign Bible Society is carrying its operations, in the number of this work for August, p. 286; and in that for November, p. 354. In addition to the agents which this Society has sent into the countries around the Mediterranean, and into almost every nation of continental Europe, to open new channels for the introduction of the Bible, in place of the former channels, most of which had been closed by the decision of the Society, not to circulate Bibles containing the Apocryphal books, it has also sent agents on the same errand into South America and Mexico — Mr. James Thomson, one of their agents, arrived in the city of Mexico in May, 1827 A few facts, gathered from the last Report of the Society, will be inserted here, which will show what success has attended his efforts, and what the prospect is that this dark region of the earth will be supplied with the light of God's word.—[*Missionary Herald.*

Readiness of the People to purchase the Bible.

In the city of Mexico, in the space of little more than one month, he sold 300 Bibles and 380 New Testaments, at a price equal to the original cost and all expenses. Fifty copies of each were purchased to be carried to Puebla, three days journey from Mexico and containing 80,000 inhabitants. At Queretaro, with 25,000 inhabitants, he sold 125 Bibles, 150 Testaments, 80 of the four Evangelists, 95 of Luke and Acts, 450 in the whole, for 741 rix dollars. At Zelaya, 12,000 inhabitants, he sold 69 Bi-

bles, 55 Testaments, and 47 books, containing portions of the Bible. At Guanajuato he sold 268 Bibles, 160 Testaments, and 197 portions of the Bible, for 1,111 dollars. At San Juan de Los Lagos, he sold 133 Bibles, 100 Testaments, 53 portions of the Bible: at Aguas Calientes, 21 Bibles, 19 Testaments, and 78 portions of the Bible: at Zacatecas, 142 Bibles, 157 Testaments, 12 portions of the Bible, and left two cases of Bibles with a merchant, to be sent into the interior: at San Luis Potosi, 85 Bibles, 77 Testaments, and left four cases for the interior. Mr Thomson had then disposed of the whole supply which he had taken with him, and sent orders to London for large additional supplies. He expected to be able to remit thither 500*l* as the avails of what he had sold. The Bibles were often inquired after by priests and monks who purchased them eagerly, recommended the purchasing and reading of the Bible to others, and often rendered the agent much assistance in this way. Many copies of the sacred book were carried into nunneries and convents.

Very little opposition was made to the sales, though the matter was discussed in the public newspapers; some writing against the circulation of the Bible, and some in favor of it. Even the want of the Apochryphal books in all these Bibles, seemed to be regarded as of but little consequence; while the want of the Catholic notes, does not appear to have been once mentioned by the purchasers, as an objection. A few extracts from Mr Thompson's correspondence, found in the Appendix to the Report, will give a very interesting view of the character of the purchasers, and the preparation there is in that country for receiving the Bible. At Zelaya Mr T writes—

As we went on with our sale on this first day of it, a gentleman advanced in years called at our sale-room and bought a Bible. After he had made his purchase, he sat down on one of our boxes (the only seat we had) for a considerable time, speaking to the people who came to buy, of the excellence of the Scriptures, and of the great advantage they enjoyed in having them offered to them in their native tongue, and at a price next to nothing. Whilst he sat with us at our sale, I gave him a copy of the Brief View of the Society's Plan and Operations. This he read aloud, and suspended the attention of all about him, stopping from time to time to explain to his little audience the benevolence and the glory of the object and operations of the British and Foreign Bible Society.

I have already told you of two priests who purchased the Scriptures, and at an early period of our sale. It was pleasing to hear these two individuals speak with much approbation of the reading of the Scriptures by all classes, and to hear them express their satisfaction that the word of God had been sent to their native place, in their native tongue, and at so

very moderate a price. Other priests also came during the course of our sale, & went away purchasers: & two or three of them came again & again bringing one friend and another to see and to buy some of our goods. A friar, of the order of Mercy, who had been with us more than once, called again, bringing with him a friar of another order; and upon taking up a Bible, and showing it to his friend, said, "Do you see what fine print it is, what excellent paper, and so cheap? and observe, it is in the Spanish language too; why this is the very thing for us to read, as you know we cannot read Latin." Besides the preceding, we had buyers of a new class in this place. A message was received from a *nunnery* requesting me to send specimens of the Bibles and Testaments for examination. I sent one of each kind; and soon after the messenger returned with the price of the volumes sent. This is, I think, the first time I have been honored by dealers of this class in a direct way, and I hope it will not be the last.

I have remarked in this place a more than usual number of persons in the low ranks of life coming to buy the Scriptures. The satisfaction with which they purchased them, and the evident joy they had in their newly acquired property, together with some of their remarks, were not a little gratifying. There were several purchasers whose whole amount of clothing seemed not to exceed in value the sum they paid for a Bible. One individual, a little above the class of purchasers now mentioned, after buying his Bible, and speaking with satisfaction of his purchase, said, "Many poor people, I am sure, will have left themselves very scanty of bread, that they might have money to buy a Bible." On hearing such an observation as this, and knowing it to be just, one feels a desire to put the Scriptures into the hands of the poor without a price in return.

At one time, three Indians called, having heard that I had *books* for sale. By the term Indian, you will understand the unmixed descendants of the ancient Mexicans, all of whom speak, to this day, some of the native dialects, though many of them also understand Spanish. When they came in, they asked if I had a certain book, in request in the country, but whose name I forget. I said I had not; and the only books I had were Bibles and Testaments. They wished to see them. I gave to one of them who seemed to be the principal actor, a New Testament to look at. He opened it, and it so happened that the wrong end of the book was toward him. This, however, did not seem to give him any concern, as he still kept it in this position without turning the right end towards him. This of course, excited a suspicion as to whether he could read or not, and upon his being asked if he could he said no. "Why then do you want a book when you cannot read it?" was the natural return to the answer he gave. His reply to this question was gratifying: "I want," said he, "a